

The experience of self-relationship is the only convincing authority. As the physician kills many in his practice to make perfect, in like way the individual also undergoes many births and deaths before he becomes the sensitive (~~the~~) rod able to vibrate to (the finest utterances) the revealing elements in his thought - the ^{the} ~~those~~ to which gross detector cannot respond.

Sensitivity is a subtler perception. It is to see with natural refinement, not with imposed lenses which magnify tabus and discriminations.

The first assistance the mind requires is to be allowed to have the feeling of its own consciousness, not: "I am thinking. I am doing." but as observation of the thinking, feeling, and doing, performed not by me but just performed. Thought observes itself and gives to the consciousness the qualities of what it observed. The thought will search itself out to the finest points of meaning (these) it contains and finds utterance in consciousness and consciousness in behavior. But it, through imposed trends of thought, thought is diverted from self-attention, the thread of clarity, drawn by the thought's own experiencing process, out of itself as the spider draws the silken thread from its body, becomes broken and lost to the thinking.

As the spider spins its thread out of itself, so thought produces a stream of clarity out of its own substance. But when thought patterns are imposed in the forming of the mind, that stream of self-explanation dries up. Thought tells a tale (of events) but no longer tells of itself.

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In all men is that from which they may learn from themselves.
In this they are their own teachers. That is, mind is its own
teacher.

The real relationship begins here (in the relation of my thinking and feeling to myself. The closer I stand in relation to myself, the clearer I feel my thoughts and think my feelings. The more understanding do I have in all relationships with others. A philosophy, no matter how noble it is, unless it brings one to deal with his ^(personal) individual self-relationship, grounds the energies of thought into clichéd behaviors, ^{it seems to me} futile intellectual endeavors ^{so that they} instead of making ^{as not longer useful} them currents of experience where perception is realization and realization morality ^{itself} (born of direct connection) born of ^{the} lessons taught by my inner conflicts and the ^{they add} added insights I have gained which add to my sight of the consciousness, not of percepts and laws and copied tenets.

all words
fill
the
study the.

^{break}
but ~~seems to be~~ maxims - and ^{remembered}
which is not ever adapted by ^{remembered} maxims, discovered
by man or ordered by order accepted

which is nothing but acceptance of
moral precepts

- 2 b -

Only by being able to have a sensation of myself can I have a sensation of (the shape of) a sun, a star, a tree, a leaf, and a dimensional outlook associated with each sight. 2B

The senses say the world is round and that predisposes the mind to know it as such.

(The world is round, that is real enough.)

The further you go from crude impressions, the nearer you come to the subtler forms of the thought's self explanation.

All thought is self-reflective; every act of thinking explains (is in the process of explaining) itself. Whatever the kind of (or subject of) thinking that occurs in us, it is basically a thought contemplating itself.

But the more one is intent upon crude impressions of this self-reflection, the more impossible it is to pay heed to the subtleties of the thought's self-explanations.

Thinking is a form of self-reflection because...

The expressions of the energy arise ^{affect each other,} and are worn away but the energy itself remains unaffected, ~~but the expressions affect each~~
~~others.~~

The thoughts speak of themselves.

On ultimate ^{analysis}, Thinking is a form of self-reflection whatever I reflect about. I am reflecting upon myself & I reflect upon myself for my ~~existence~~ ^{consciousness} consists in one dimension, the other ^{subtle}, as the first, namely it is that I behold ^{myself} ~~behold~~ myself beholding it. Thus only by being able to have a sensation of myself in the process of sensing am I have the sensation of a sun, a star, a tree, a leaf, not a dimensioned outlook associated with each sight. Secondly, my thoughts point to themselves in whatever they are for the reason that whatever I see points to my thoughts - that is, determines what I can see of them & And the reason for this mutuality of relationship exists in the fact that the energy of thought is myself as fundamentally the same energy which is expressed in its object beheld. all things are one ~~energy~~, energy, one thought. The expression of this energy, arise, affect each other - whereas my thoughts are one with energy, but the energy itself remains unaffected. But these explanations are a poor substitute for the experience of having one's thoughts that are 1

legislating
adapting

Problems are never solved by a system of laws that insist upon acceptance and obedience. Whether or not these laws are justified by certain moral values which are desirable in themselves or which academicians sedulously praise, they produce no insights in the mind which becomes differentiating experience at the same time. Such insights - qualitative thinking really - ~~are~~ ^{are} born not of percepts and laws and copied tenets but of the ~~more penetrating vision I have into my~~ ^{more penetrating vision I have into my} ~~of the more penetrating vision I have into my~~ ^{of the more penetrating vision I have into my} consciousness.

is only to be verified by
As to the truth of this, the experience of self-
relationship; *it provides* ~~is~~ the only convincing authority. As the
physician kills many in his practice, so the individual
undergoes many births and deaths before he becomes the
sensitive divining rod able to vibrate to the finest
utterances of this thought - those revealing elements
to which the gross detector cannot respond.

Such sensitivity is a subtler perception. It is
to see with natural discrimination, not with imposed
lenses which magnify tabus and ~~tribal~~ *the* restrictions. *of the tribe.*
For in all men is that from which they may learn from
themselves. In this they are their own teachers, that
is, mind is its own teacher.

My real relationships begin, then, in the relation of my thinking and feeling to myself. The closer I stand in relation to myself, the ^{more clearly} ~~clearer~~ I ^{divine} think my thoughts and feel my feelings, and the more understanding I ^{bring to} ~~have~~ in all my relationships with others. A philosophy, no matter how noble it is, unless it ^{motivates} ~~brings~~ one to deal with the ~~self~~-relationship of all his activities, ^{to himself} grounds the energies of thought into clichéd behaviors. It shunts them into futile intellectual endeavors so that they are no longer useful currents of experience where perception is vivid realization and realization morality itself. For morality is only born of the lessons taught by my inner conflicts and the added insights I have gained into myself. These alone add to the sight of my consciousness. But bookish maxims only distract it while ^{impairing acquiescing to the moral precepts of another} ~~the unthinking acceptance of maxims~~ ^{prolong its stay in} ~~percepts~~ only keep in a state of immorality.

The first assistance the mind requires is to be allowed to have the feeling of its own consciousness thoughtnot as: "I am thinking. I am doing." What is called for is simple awareness of the thinking, feeling, and doing - these performed not by me but just performed. In this process of awareness, thought observes itself and describes to the consciousness the qualities of what it observes. ^{then} We think not a thought but it searches itself out to the finest points of meaning it contains and these find utterance in ~~the~~ consciousness and consciousness in behavior. But if, through imposed ideological trends, thought is diverted from self-attentiveness, then the thread of clarity, ² drawn by the thought's own experiencing process out out of itself, ~~as the spider draws the silken thread from~~ ~~itself~~ ² becomes broken and lost to the thinking.

As the spider ^{spins} ~~spins~~ its thread out of itself, so thought produces a stream of clarity out of its own substance. But when thought patterns are imposed in the forming of the mind, that stream of self-explanation dries up. Thought tells a tale of events but no longer tells of itself.

Our thoughts speak of themselves then. All thought is self-reflective so that every act of thinking is in the process of explaining itself. Whatever the kind or subject of thinking that occurs in us, it is basically a thought contemplating itself. But the more one is content with crude impressions of this self-reflections, the more impossible it is to pay heed to the subtleties of the thought's self-explanations.

In ultimate analysis, thinking ^{comes down to} is a form of self-
reflection because ^{whatever I reflect about,} ~~that that we ever think about~~, I
am reflecting about myself. And I ^{so} reflect ~~upon myself~~
~~in my thinking~~ for two causes. As to the first, whatever
it is that I behold, I must necessarily behold myself
beholding it. Thus, only by being able to have a
sensation of myself in the process of sensing can I
have a sensation of a sun, a star, a tree, a leaf, and
a dimensional outlook associated with each sight. Secondly,
my thoughts see themselves in what ^{comes to their attention} ~~they see~~ for the
reason that whatever I see points to my thoughts - that is,
determines what I can see and make of them. And the reason
for this mutuality of relationship exists in the fact that
the energy of thought contained in myself is fundamentally
the same energy ~~which is captured in the object~~ ^{to which} ~~brought to~~
^{I attend.} ~~view.~~ For all things are one energy, one thought. The
expressions of this energy arise, affect each other -
wherefore my thoughts - and are worn away, but the energy
itself remains unaffected.

But these explanations can only provide a poor ^{poorly nourishing} sub-
stitute for the ^{rich} ~~experience~~ ^{watching} of ~~watching~~ one's thought
without ulterior motive or undue awareness of self. Only
so can they teach one.

Self knowledge explain
+ really improve society

On what way are
these systems
and findings
inadequate?

issue of ^{society's}
The resolving of the troubles of society into

understanding and reasonableness instead of prolonging them lies neither in ~~our~~ systems of philosophy or in the findings of science; it turns upon man's experience of his own nature through which he learns to cope with his infirmities instead of turning aside from them. He then puts his ^{weaknesses} infirmities to best use, employing the greater wholeness he finds in himself to teach him of ^{their} the meaning of his weaknesses - that they are goads to urge him on to walk by himself.

It is therefore futile for anyone to think that by adopting some system - philosophical, ethico-religious, or scientific - either in whole or in part, he will solve his personal troubles and those of a troubled humanity. What alone ~~can~~ solve is the bringing of the human mind to self-related feeling and thinking. And until ^{this is} we know ~~this~~ beyond all temporization, our society can only go from one crisis to another. For it is in our relationships to ourselves that all our other relationships have their beginnings.